

Sthn* V. (LXIY.)

The *RisJii* is the same; the deity is INDEI ; the metre is
GdyatrL

1. May our praises exhilarate thee;
 tkunderer, Targa
 make food for us-, destroy the
 haters of the
 Brahmans.¹
2. Crush with thy foot the PANIS who
 offer no
 oblations; thou art mighty; there is none
 soeyer
 like unto thee.
3. Thou, INDKA, art the lord of the *Somff*-
 effused
 or not effused, thou art the king of all men.²
4. Come hither, come forth from heaven
 to our
 dwelling, shouting for the sake of men;³ thou
 fillest
 both heaven and earth.⁴

wealth upon us, the *Rudras*, and those who have
 stated festivals
 (*parvatdh*), who are unanimous in the battle-
 challenge for the
 destruction of *Tritra*,—may these gods with *Indra*
 at their head
 protect us and him who recites or mutters the
 praises, or, having
 accumulated wealth, offers oblations." The St.
 Petersburg Diet,
 translates the clause *yah samsate stuvate dliayi pa]* |
Tndrajyesktluz
asmdn avantu devdh, in pretty close agreement
 whb. Sayana's
 interpretation as followed in the text. "Die
 Gotter niit Indra
 an der Spitze, der zu Gunsten des Anrufenden
 und Lcoend-n
 sich feist macrit (oder ^ffe\3t^j d. h. 'kraftig ist/)
 lio^en uns
 gnadig sein."

¹ *Sdnia Veda*, I. 3. I. 1. 1; II. 6. 1. 3. L

³ Yerses 2, 3 occur in *Sdma Feds*, II. 6, 1. S. 2. S,

³ Another interpretation is₃ " Come hither, and .[having
 accepted

the oblation) proceed gladly, praising the sacrificer
(sc. *dii i* for
timwi).

* Say ana adds, "with splendour or with rain,"